1:Srinivas E-5 (1940-42)1952 AW5 Coorg AW5

The 'cross-nephew' stands for the solidarity of a man with his sister.

Close relatives of the dead person bring gifts of white cloths (*muri*). These cloths are carried by women and are received by a woman member of the mourning *okka* who keeps them folded behind the corpse's head. They are used for certain purposes at various points in the mourning ritual: for instance, the mourners of the first and second orders use them for the mourning uniform of waist-cloth and shoulder-cloth; they are used to cover the corpse while it is lying in the house; if it is decided to cremate the corpse, it is stripped of the white gown and then the body is covered with white cloths; and, finally, some cloths are given in charity to beggars and servants of the Coorg *okka*.

Relatives who bring gifts of cloth are usually accompanied by their band consisting of horn, pipe, and drum. They also bring a rifle with them. As they near the lane leading to the mourning *okka*, all the relatives junior to the dead person dress themselves in a waist-colth and shoulder-cloth. In addition, the women mourners unplait their hair and allow it to fall loosely over the back and shoulders. They keep the gift-cloths on their heads and they perform certain stylized movements with their hands which are suggestive of the beating of breasts and head, a common symbol of mourning all over India. As they come up the lane leading to the mourning house, a member of the party fires double shots. The band, rifle, and gifts of cloth are collectively referred to as *kellaṭi*. Relatives who brought *kēṭāmé* gifts at marriage are required to bring *kellaṭi* at death. The obligations of kinship require the bringing of such gifts at marriage and death, and such obligations are usually mutual between groups of kindred. In addition, the bringers of these gifts are honoured according to the traditional ritual idiom and given small gifts of cooked meat and sweet dishes. These gifts are not equivalent in economic value to the gifts brought, but still they embody the principle of reciprocity. Reciprocity does not mean equivalence of return on every occasion: equivalence is usually achieved over a long period of time.

While other relatives bring white cloths, the dead person's 'cross-nephew' or 'cross-niece' has to bring a gift of a red silk cloth (*kenḍanolli*). Red silk is more sacred than cotton, and the bringers of gifts of red silk are more important than those who bring cotton cloths. The 'cross-nephew' or 'cross-niece' is required to bring